Of our Obligation
To put our Trust in God, rather than in Men,
and of the Advantages of it.

IN A

SERMON

Preached before the

Honourable Society

OF

GRAYES-INN:

Upon the Occasion of the

Death of our late Royal Sovereign

Queen Mary.

By *William Wake*, D. D. Chaplain in Ordinary to his Majesty, and Preacher to the same Society.

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Pſal. cxlvi. 3, 4, 5.

Put not your Truſt in Princes, *nor in the* Son *of* Man *in whom there is* no Help.

His Breath goeth forth, He returneth to his Earth; In that very Day his Thoughts periſh.

Happy is he who hath the God *of* Jacob *for his* Help, *whoſe* Hope *is in the* LORD *his God.*

IF ever any People had a juſt Occaſion given them to enter upon thoſe Reflections which theſe words naturally preſent to us; and to conſider, How little dependance is to be placed upon the * *Beſt* or *Greateſt* among *the Children of Men:* I may with confidence ſay, that we of this Nation, have at this time, a moſt eminent Occaſion given us by the Divine Providence ſo to do.

* So בדיבים v. 3. imports.

It has pleaſed God, within theſe few days, to deprive us of a moſt excellent *Princeſs*; under whom, we had flatter'd our ſelves, that we

ſhould have long enjoy'd, a more than ordinary Portion, of Happineſs and Proſperity. A Perſon ſhe was, as by the Greatneſs of her Character qualified beyond moſt Others to have become a *National Bleſſing*; ſo by the many incomparable Endowments, God had beſtow'd upon her, in a ſingular manner diſpoſed ſo to be. And as this raiſed our hopes into ſome more than ordinary Expectations from her; ſo that firmneſs of Conſtitution which ſhe enjoy'd, accompanied with a yet early and vigorous Youth, ſeem'd to promiſe us, that we ſhould be many years bleſſed under the influence both of her Authority and of her Example.

But alas! how ſuddainly are all theſe Hopes cut off, and our Expectations brought to an End! And nothing left us but the ſad Reflection, how grievouſly miſtaken we were in our Opinion of our own Happineſs; and how little *truſt* is to be *put* in *Any*, but that *God*, who *alone* enjoys a *Certainty* of *Being*, and therefore can *alone* with ſafety be *depended* upon.

In the words before us, there are theſe two things that naturally offer themſelves to our Conſideration:

First, That it is a vain thing to *put* our *Truſt* in any Man, be his Rank or Condition never ſo great; upon this double Account,

(1) That

(1.) That his *Power* to *help* us, is very *ſmall*: *ver.* 3. And,

(2.) His *Continuance ſhort* and *uncertain*, ver. 4.

And therefore to *Truſt* in ſuch a perſon, muſt be to repoſe our Confidence in One, who oftentimes *cannot help us*; and, in a little while, *will fail us.*

Secondly, That he who will *place* his *Truſt* upon a ſure foundation, muſt place it upon *God*; who *alone* is *always able*, and will *always continue* in a Condition, to *help* and *defend* us.

And, Firſt, That it is a very vain thing to *put* our *Truſt* in any Man, be his Rank or Condition never ſo Great; Becauſe both his *Power* to help is very *ſmall*, and his *Continuance ſhort* and *uncertain*: And therefore to *Truſt* in ſuch a Perſon, muſt be to build our Hope upon one who oftentimes *may not* be *Able* to *help* us; and very probably, in a little while *will fail* us.

This is a Conſideration, both ſo certain in its ſelf, and ſo Obvious even to the meaneſt Capacity; that did we not ſee Men every day overlook it in their practice, one might think it hardly needful to offer any Arguments, either to Illuſtrate, or to Confirm the Truth of it.

If

If (1) We consider the *Power*, of the Greatest Persons, to *help* us; Alas! How little is it at the Best? And, for the most part, How useless to us? In how many Cases does it surpass their Power to do us any Good? And even in those in which it may seem the most in their Power to assist us; yet how many Accidents may there fall out, to prevent us from being at all the better for it?

It may be they are *Unwilling* to *grant* us what we desire of them. Perhaps they are disposed to do *Somewhat* for us; but they will not be perswaded to do *so Much* as *our needs require*: And so spoil all the Advantage we hoped to have reaped from their Kindness to us, for want of making their Supply suitable to our Occasions.

It may be they are willing to do *All* that we desire of them, but not *Presently*: They put off the time; till at last, by their delays, their favour comes too late to us.

Or lastly; It is possible that in a little while they may *Change* their *Minds*, and with them, their *Affections* towards us. And so where we thought to have found a *Friend*, we meet an *Enemy*: One who is disposed rather to do us a mischief, than to lend any Help or Assistance to us.

So Impotent; so Trifling; so Uncertain, and Dis-ingenuous a Creature, is Man! And then, What a Vanity must it be for any one to place his

Trust

Truſt upon the Intereſt or Authority, the Love or Favour of ſuch a One? Who in the chiefeſt of our needs, cannot Help us at all: And in thoſe, wherein he is able to relieve us, will be apt either altogether to fail us; Or elſe to mix ſo much of Humane Frailty and Infirmity with his Favour, as ſhall render it of very little Uſe and Value to us.

Nor let any one think that there is any *Order* of *Men* exempted from the force of theſe Reflections. Even the *greateſt Perſons* lye open to them, no leſs than thoſe of a *lower degree*. Their *Power* indeed is Greater, and they can do much more for us than other Men. But yet ſtill it is far ſhort of our Wants; And cannot anſwer one half of thoſe Exigencies, in which we ſhall ſtand in need of ſome one to Help and Aſſiſt us.

Their *Minds* are *Mutable* no leſs than Other Mens: And they are by ſo much the more likely to Change in their Affections towards us, by how much the more they are expoſed to the Deluſions of thoſe about them; who are ſtill envious of ſuch as they take into their particular Favour; and will therefore be ſtill endeavonring, by all imaginable ways, to bring us into Diſgrace with them.

Their Favours are, generally, the *Longeſt* in *Coming*, and the *Hardeſt* to be *Obtain'd*: Whilſt the very

very Formality which attends the Diſpenſing of them, oftentimes, Coſts ſo much, and cauſes ſuch Delays; as is utterly inconſiſtent with many of thoſe Wants, wherein we might otherwiſe promiſe our ſelves the moſt conſiderable Advantage from their Favour and Affection towards us.

And from all which we muſt therefore conclude, That it is a very vain thing to place any confidence in Man upon this firſt Account, *viz.* That the Power, even of the greateſt Perſons, to *Help* us is exceeding *Small*; expoſed to ſo many Caſualties, and attended with ſuch Inconveniencies, as renders it of very little Uſe, and of no Dependance at all to us.

But (*2dly*) Were the Caſe quite otherwiſe; were there any Order of Men ſo perfect, in all other Reſpects, that they *Could* ſupply us with *All* that we ſhould ever be likely to *Want*, and *Would* give us whatſoever we ſhould *Deſire*: And were their *Inclinations* towards us ſo *Fixt* and *Immutable*, that we might depend upon them that they would *never forſake* us, but be at all times ready to Grant us whatſoever we ſhould ask of them: Yet ſtill their Life is ſo *Uncertain*, and, at the beſt, ſo *Short*; that it would be a very vain thing for us, after all, to *ſet up* our *Truſt* and *Confidence* upon them.

For alas! Where is the Man ſo Great and Self-ſufficient, that can ſecure himſelf the next Hours Breath?

Breath? And in the heighth of all his Fortune presume to say, that to Morrow shall not lay him Equal with the Dust, and return him to the Earth from whence he was taken?

It is an extraordinary Character which the Holy Spirit gives to some Persons, *Psal.* lxxxii. 6. *I have said that ye are* Gods, *and that ye are all the Children of the most High.* And yet what follows immediately upon it? A Sad, but Certain Truth: *Nevertheless ye shall* Die *like Men.* This is the Conclusion of all; The Common End of the Greatest, as well as of the Meanest, Persons. Here they may seem to be a Sort of *Gods* upon Earth: May dispense the Fortunes of Men as they please; Set up, whom they will set up; and pull down, whom they will pull down. They may be Honour'd too as Such, by Those who know no Religion above their Interests; nor think any Divinity more worthy of their Regard, than *Those* who have it in their Power to promote them to Riches, and Honour, and Authority.

But *Death* observes none of these Formalities. When that strikes, the Crowned Head falls as surely before it, as He who had not where to lay his Head, till the Grave afforded him a place for it. All the difference is, that as such Persons are exposed to more Dangers, and subject to Greater Hazards, than lesser Men; so are their Lives more

Uncertain; and, generally Speaking, more Short too. A Cottage may, and oftentimes do's afford us an Example of a Vigorous Old Age: But this is a Sight which the Palaces of Princes are ſeldom bleſſed with; nor can it reaſonably be expected they ſhould often Enjoy it.

And when this is the Caſe, what a folly muſt it be to build our Hope upon ſuch Protectors? Who are ſo far from being able to Help us, that alas! they are not able to Help themſelves, in thoſe Inſtances, in which both They and We, the moſt, ſtand in need of Aſſiſtance. Whoſe Breath is not their Own: Who live by the meer Favour of Another: Who to day appear in Glory and Honour; and to morrow go down into the Grave, and yield to the Fate of other Ordinary Men.

So fooliſh a thing is it, in point of *Reaſon*, to *put* our *Truſt* in *Man*; be the Place, the Power, or Authority which he Enjoys, what it will. And for a yet more ſenſible confirmation of this Great Truth; give me leave, but briefly, to illuſtrate it to you, in that Fatal Evidence it has pleaſed God at this time to give us, in the Perſon of our *late Royal Soveraign*; How *little dependance* is to be *placed* upon any *Human Support*; upon the Beſt, or Greateſt of the Children of Men.

If, *Firſt*, We conſider Her with reſpect to her *Power* and *Dignity*; She was *Queen* of a Mighty and Re-

Renowned People: Endued with the Higheſt Authority that a Crown could give her; and in that with the largeſt Capacity that any Creature could pretend to, of *Doing Good*. Her Opportunities were Many, and her Advantages very Great for ſuch a Purpoſe. Much was expected from Her; and we muſt, with Gratitude, Acknowledge, that much ſhe did Do.

For indeed, 2*ly*; Her *Will* was not at all Leſs, nay I may venture to ſay, it was much Greater than her *Power*. Nor did ſhe value any thing ſo much in the Eminence of that Station to which it had pleaſed God to raiſe her amongſt us; as that it put her in a Condition of extending the Exercise of her Vertues a great deal farther, than it had been poſſible for her to have done in a Leſſer Fortune.

Never was there Any in ſo High a Place, more free and eaſie of Acceſs, even to the moſt Ordinary Perſons: More Deſirous to Oblige all, or that better knew how to Do it. Inſomuch that I believe it has ſeldom been known that Any ever Applied to Her, but what have gone away Eaſie and Contented from Her: And either obtained what they wanted, or not known how to Complain, if they have not.

The truth is, She was a Perſon in whom *Nature* and *Grace* ſeem to have concurr'd, to make up One great Maſter-piece of Excellency and Perfection.

Her *Natural Diſpoſition* was Free and Generous; Open and Sincere. She had a Sweetneſs of Temper, finiſh'd and heightned with a large Mixture of Chriſtian Charity and Compaſſion: Such as never loved to ſee any in Miſery, Otherwiſe than as it gave her an Opportunity thereby of Doing ſomewhat for them to make them Eaſie.

Thus was ſhe fitted to *Do Good:* And a ſingular Dexterity She had in Doing of it. She knew *What* was fit to be done for Every One; and *After what Manner*; and *At what Time*. And ſeldom did She vouchſafe a Favour to Any, but the very Way that ſhe beſtow'd it in, doubled the Obligation; and made a deeper Impreſſion upon the Mind of Him who receiv'd it, than the Benefit it ſelf did.

In ſhort; So Great was her Comprehenſion; So Correct her Judgment; So Eaſie her Diſpatch, of whatever came before her; That God ſeemed to have fitted her Soul to her Place and Character: And to have given her a Capacity as far beyond that of Other Common Perſons, as ſhe was in Rank and Dignity above Them.

Such good reaſon had we, upon All theſe accounts, to expect ſome more than Ordinary Bleſſings under her Government; and to put a greater *Truſt* and *Confidence* in her, than was almoſt fit to be placed in any Creature. And the more to en-

encouiage us ſo to do, it had pleaſed God to all his Other Endowments, to Add ſuch a Vigour of Body, and Firmneſs of Conſtitution, as ſeem'd to Equal the Vivacity of her Mind: And promiſed us almoſt an Age of Happineſs yet to come, under the Influence of her Conduct.

And now, when ſo many Circumſtances concurr'd to encourage our Relyance upon Her; who could Blame us for being willing to flatter Our Selves, that ſuch a *Queen* was certainly raiſed up by God to do ſome extraordinary Good for that *Church* and *Kingdom* to which He had given Her? But alas! A Sad Experience has ſhewn us that we ought not to have *put* our *Truſt* even in *Such* a *Perſon*. And if *Such* a *Perſon* may not be rely'd upon, We may then ſafely conclude, that We muſt look beyond this World for our *Support*: And not place our Confidence on any but that *God* who alone, both Can Do All things for us; and will continue, for ever, to Help and Defend Us.

Which therefore brings me to the Other Point I propoſed to ſpeak to;

Secondly, That he who will *place* his *Truſt* upon a ſure Foundation, muſt *place* it upon *God*; who alone is *Able* to *Succour* us in *All* our *Exigencies*, and will *Always* continue in a *Capacity* ſo to *Do*.

And

And 1*ſt*. That God is *Able* to *Succour* us in *All* our Exigencies; is evident from hence, that he is *Able to do whatſoever he pleaſes both in Heaven and Earth.* * That he has no Equal, much leſs any Superiour Power, to Controul his Will; and to hinder him from bringing Whatſoever he purpoſes, to the End which he Deſigns. * That as he is the firſt Being, and Author of all Others; So was there Nothing before him to Confine, or Limit his Perfections. He Received not his Power from Any; Nor has he therefore any Reſtraint upon it but what proceeds from himſelf, and is ſubject to his Own Will.

*Pſal.cxxxv.6.

Man, as he was Created by God, ſo was he limited too by him in his State and Condition, to a certain Degree of Perfection, beyond which he cannot Go, nor Raiſe up himſelf above it. And therefore, whatſoever Power he has, is confined within thoſe Bounds which the Divine Wiſdom has thought fit to ſet to it: Nor can he Go, the leaſt Tittle, beyond what God has permitted him to Do.

But God himſelf is Free and without Conſtraint. With him nothing is impoſſible, but what is Sinful; And that is not an Inſtance of true Power, but of Impotency and Infirmity.

So that if we would then *Truſt* in *Man*, we muſt do it with thoſe Reſtrictions which his Nature

ture requires us to limit our *Truſt* withal: And depend upon Him as One whoſe *Power* may *fail*; Whoſe *Mind* may *Change*; nay, whoſe very *Life* may be *taken from him.*

But with God we ſhall need none of theſe Reſerves. He is Abſolutely Able, in Every thing, to Help and Succour us: And in all ſuch Caſes wherein it is fitting for Him to Do it, He will help us, if we do but duly apply our ſelves to Him, and depend upon Him. And when ſuch is the Advantage of God, in this Reſpect, above Any of his Creatures; much more above Man, the Loweſt of all the Rational Kind in Power and Dignity: Well may the *Pſalmiſt* pronounce him *Bleſſed*, whoſe Wiſdom and Piety have taught him to fix his *Truſt* there, where Nothing can hinder it from being Beneficial to Him, but his own Neglecting to ſeek for Help as he ought to Do.

I ſay nothing now of the many Other Arguments that might be offered to Encourage us in this *Truſt*, and to ſhew the Happineſs of that Man who has placed his Hope upon it. Such are, * The infinite *Wiſdom* of God, in judging *what* is *Beſt* for Us, and after *what Manner* it will be moſt for our Intereſt to be *Helped* by him. * His infinite *Knowledge*, for the *Diſcovery* of our *Wants*, oftentimes long before We Our ſelves are ſenſible of them. * His *Power* to Relieve Us, not only

in

in *All* our *Exigencies*, which I have before Obſerved; but to Do it in a *Moment*, at the very *Minute* that it will be moſt Seaſonable for Us to have it done. And, not to mention any more; * His *Ability* to *Prevent Evils from Coming* upon us, no leſs than to *Free* us *from* them, or to *Support* us *under* Them, when they have Overtaken Us. And in all which the Wiſdom and Power of Man can either Do Nothing at all, or Nothing Comparable to what God is able to Do.

But One Conſideration more there is, which neither the expreſs *Words* of my *Text*, nor the Occaſion of the preſent Diſcourſe, will permit me to paſs by: And that is, *2dly*. That God is not only thus *Able*, as I have ſhewn, to *Help* us in *All* our *Needs*; but *will continue* for *Ever* in a *Capacity* to *ſave* and *defend* Us. For God is Eternal in his Duration, as well as Infinite in his Power; and as He never had a Beginning of Being, ſo neither can He Ever Come to an End of it.

Now how far this ſets him up above all *Earthly Benefactors*, I have already ſhewn you; and the mighty Loſs, we have juſt now ſuſtain'd, does but too plainly Declare.

When One of our *Earthly Benefactors* Dies, not only all his Good Diſpoſitions towards us periſh together with Him, but all his Power too of putting them in Execution, from that inſtant, Ceaſes.

And

And we from thenceforth become as Deſtitute and Forlorne, as if we had never had any ſuch Friend or Patron, to rely upon. In ſuch a *Truſt* therefore there is no certainty: Nothing on which to build any laſting Hope: any wiſe and comfortable expectation.

But *God endureth for ever*, and therefore his *Help* can never fail us. He will be *our God unto Death*; nay, and even after it too, will ſave and deliver Us. The Grave it ſelf, which puts an end to all things elſe, cannot take us out of his hand, nor deprive us of his Protection. But in that melancholy Place and State, tho' we know but little elſe of what relates to it; yet this we are ſure of, that our *Souls* continue under his Care: And that, after a certain Period of time, our very Bodies themſelves ſhall again be reſtored to us; and ſo *we ſhall be for ever with the* LORD. Pſal. ix 7. cii. 12. Pſal. xlviii. 14.

And thus I have ſhewn you, What the Advantages of that *God* are, above all Other *Supporters*, in whom our *Text* exhorts us to *put* our *Truſt*; and pronounces Him *Happy* who has taken Care ſo to do. And when ſuch are his Advantages above any of his Creatures, in this reſpect, as well as in All Others; What reſolution can we better take up, than that which is pointed out to us in that Exhortation of the Evangelical Prophet, 1 Theſ. iv. 17.

Iſai. 26. 4. *Truſt ye in the* LORD *for ever; for in the* LORD *Jehovah is everlaſting Strength.*

And this may ſuffice for the *two Points* I propoſed to ſpeak to: I ſhall only draw a few plain *Conſequences* from what has been ſaid, and ſo conclude this Diſcourſe. And,

Firſt, Since ſuch is the Vanity of *putting* our *Truſt* in any *Humane Help*; let us reſolve to take off our Hearts from all ſuch Dependencies: And not build our *Hope* on ſuch a Foundation, as we are ſure in a little time will fail us, and we cannot tell how ſoon it may do ſo.

I do not deny, but that as *God* orders the Affairs of Mankind by the Miniſtry of *Second Cauſes*; ſo we may, without incurring any juſt Cenſure for it, look to them as the *Inſtruments* which he makes uſe of in his Diſpenſations towards us. Nay, we may *put* ſome kind of *Truſt* too in them: Provided that it goes no farther than the *Nature* of ſuch *Cauſes* admits of; and that we ſtill take care to look beyond them, to that *God* who employs them to our Intereſt and Advantage. But yet, when all is done, our laſt and higheſt Dependance muſt be placed upon God only; who alone is Able, and will always be ſo, in all our Exigencies to Help and Deliver Us.

It cannot be doubted but that We of *this Country*, and

and eſpecially We of *this Church*, have indeed received as great a loſs, as could well have happen'd to us, in the unexpected *Death* of our late *Royal Sovereign*.

A *Princeſs* ſhe was, ſuch as this Nation never before had, nor was it now worthy of her. To draw her Character, and ſet her out to you with all the Advantage that her real Worth deſerves, is a Task too difficult for me to preſume to attempt: Though this ſecurity I ſhould have in the doing of it, that let me ſay what I could, no one would accuſe me of *Flattery* in it; a Vice ever odious, and I think no where more ſo than in the Pulpit. For howſoever 'tis impoſſible to ſpeak of Her, and not ſay Great things; yet very hard it is to ſpeak, but a ſmall part, of what all muſt allow might juſtly be reported of Her. Let it ſuffice, at preſent, to ſay; That if a *Queen* ſo *Vertuous*, that her very Example was enough to convert a Libertine, and to reform an Age: So *Courteous* and *Affable*, as to be the wonder and delight of All that Knew her: So great a *Lover* of *her Country*, and the *Intereſts* of it; as to be willing to hazard what, next her Conſcience, ſhe the moſt valued, her good Name, and good Opinion in the World, for the preſervation of them: So *firm* and *conſtant* in her *Mind*, as not to have once known, no not in *Death* it ſelf, what it was

to fear: So *Happy* in *Buſineſs*, as to aſtoniſh, rather than ſatisfie, thoſe who were the beſt verſed in it: I ſay, If to have been deprived of ſuch a *Queen* as this; and that at ſuch an Age, when our Expectations were at the higheſt from Her, be a loſs above the power of Words to expreſs; then ſuch is our loſs: The greatneſs of which we are ſo far from being able ſufficiently to declare, that perhaps we cannot yet make a juſt Eſtimate of it.

But yet, were we not hereby too much convinced, how little we ought to depend upon *ſuch kind* of *Helps*; I might preſume to ſay, to the Glory of God, and to our own Comfort, that we had ſtill enough of theſe remaining, to ſuppreſs all diſorderly Fears, and undue Repinings at that which we have loſt.

God has, 'tis true, removed our *Queen* from us: But He ſtill continues *his Sacred Majeſty* to us, notwithſtanding all the Dangers to which He has been expoſed. He has deprived us of the Benefit of *Her* Conduct: But He has left us *Him*, under whom *She herſelf* grew up in that Wiſdom and Courage, we ſo much admired in Her.

And even beyond this, we have the Proſpect of a yet farther *Succeſſion* to fill the *Throne*; and to ſupport the Intereſts both of the *Church* and *State* amongſt us.

But

But yet when all is done, 'tis not upon theſe fair and promiſing Expectations that we muſt place our *Truſt*, or account the Fortune of our *Publick Welfare* to depend: But it is that *God*, who has ſo long and wonderfully defended us, that muſt ſtill be our *Support*; or all *theſe Helps* will ſignifie Nothing to us.

Indeed theſe are the Perſons by whom we juſtly may, and therefore accordingly do *Hope* to be *Protected* and *Defended*. And a ſingular Happineſs it is to us, that we have ſuch a fair *Succeſſion* of the *Royal Family* before our Eyes. But yet when all is done, 'tis from the Bleſſing of *God* in preſerving theſe Perſons to us, and proſpering their Endeavours, that we muſt look for ſafety: And *God*, even without any ſuch *Helps*, could, if he pleaſed, *ſecure* and *protect* us. But,

Secondly, As theſe Conſiderations ſhould move us, not to *put* our *Truſt* in any *Humane Help*; ſo ſhould they keep us from being very much *ſurprized*, if at any time ſuch kind of *Helps* ſhall chance to *fail* us.

It was a Great Expreſſion, and argued a Worthy Mind, in Him anciently, who being told of the Death of his Son, paſs'd it off with this only Reflection; That *He always knew that He was Mortal*.

And

And the ſame ſhould be our Conſideration upon theſe Occaſions. We know that all *Humane Helps* are Tranſitory and Uncertain: And why then ſhould we ſtand amazed, as if ſome ſtrange thing had happen'd to us, when we come to be Deprived of that, which we always knew we had no ſecurity of.

I am not ſo unſenſible of the loſs we have now received, as not to think that we ought to pay a very juſt regret to it; and to conſider ſeriouſly with our ſelves, for what Sins of this Nation eſpecially it is, that *God* has taken away from us our *Royal Defender*. But yet I cannot think that it ought to be any great *Surprize* to us: Unleſs it be ſome new Calamity to ſee a Mortal Die, and to find that to have happen'd to One, which happens to Thouſands every day.

Nay, but *Thirdly*; We ought not only not to be *Surprized* at the failure of ſuch kind of *Helps*, but neither ſhould we be *immoderately Concern'd* and *Caſt down* at it: Becauſe *God* is never the leſs *Able* to *preſerve* us for the loſs of theſe, but can either *raiſe* us up *New Supporters*, or *ſave* us without *Any*, if He rather ſees fit ſo to Do.

I am verily perſuaded that we have at this time received as ſenſible a Blow, in this reſpect, in the Loſs of our *Royal Sovereign*, as could have befallen us in any One Life, excepting that of His

His *Sacred Majeſty*. But yet far be it from me ſo far to *deſpond*, or to *diſtruſt* the *Providence* of *God*, as to think we muſt needs be *ruined*, becauſe our *Queen* is taken from us. This were certainly to confine too much the Power of *God*, and to give too great an Advantage to our Enemies; who becauſe they earneſtly wiſh our ruine, are therefore ready, upon every Occaſion, to flatter themſelves that the time is coming which they ſo much deſire to ſee.

But to ſhew you how little Reaſon either we have to be rejected, or They to exalt their Hopes, on any ſuch Account; Let us ſuppoſe the Caſe be as bad as the moſt Melancholly Mind can fanſie, or our moſt bitter Enemies could deſire it to be. That we were indeed left Naked and Deſtitute of all *Humane* Help; and had no proſpect remaining of any ſuccour, much leſs had ſo good a one, as I have before ſhewn; and as it is evident to all the World that we have: Yet ſtill I ſay that all this would not be enough to warrant us to *Diſtruſt God*; but rather,

Fourthly, We ſhould then more eſpecially *rely* upon his *Help*, when all other *Supports* do the moſt fail us.

It is too common a thing with moſt Men, when their Affairs go ſmoothly on, and all ſucceeds according to their Expectations; to attribute

attribute too much to their own Power and Policy; and to forget that *God*, without whose *Help* all their own Endeavours would be to no purpose. And therefore to prevent this, *God* is pleased oftentimes to suffer Men to fall into great Difficulties, not that he designs their ruine, but only to make them sensible of their Own Weakness; and to draw them back to him who is their only sure *Defence*, the *Rock* of their *Salvation*, in whom they ought to *trust*.

Psal xviii 2. Isai 7. &c.

It were an easie Matter for me to confirm the truth of this Remark in a multitude of *Instances*; from whence it may appear, that *God* has in all Ages then especially exerted his Power in the delivery of his Servants, when their Enemies have thought themselves the most secure of their Destruction. But I shall content my self with a few Examples; tho' such as I am perswaded, may abundantly suffice to shew, How *false* a *Conclusion* Men make, when they presume to determine That because *God deprives* any *People* of the *present visible Means* of *Deliverance*, therefore he designs to *give* them *up* to *Destruction*.

When *Haman* projected the Universal Extirpation of the whole People of the *Jews*; and was come so near to an Accomplishment of it, that the Order was signed, and the Command gone forth for a General Massacre of them; Who could have

Esther iii. 6. 12, 13.

have imagined any other, but that the final ruine of that poor Nation was at hand. And yet by what a ſtrange concurrence of unexpected Events were they delivered from this danger, and the Miſchief turn'd upon his Head who had contrived their Deſtruction? Chapters v. vi, vii, viii.

Nor was their Preſervation afterwards leſs remarkable, when *Caligula* ſent *Petronius* into *Syria*, to ſet up his *Statue* in the *Temple* at *Jeruſalem*; and the *Jews* reſolved, every Man of them, to periſh, rather than ſubmit to ſo abominable a Profanation of that Holy Place. Joſeph. Ant l. xviii. c. 11. De Bell. Jud Lib. i. cap. 17.

It were too long for me to relate to you, how far *Petronius* inſiſted upon the putting of this Command in Execution; and what he did in order thereunto. It ſhall ſuffice to ſay, that his Army was drawn together, and all juſt ready to come to the laſt Extremity: When the *Governour* conſidering how ſad a thing it would be to root out a whole Nation for ſo ſmall a Matter, ſtopp'd his Souldiers, and wrote the *Emperour* an Account both of what he had done, and how Averſe he found the *Jews* to his Deſign; and therefore intreated him not to purſue his Attempt any farther.

But in vain was this delay; nor could any of theſe Remonſtrances alter the *Emperour's* Reſolutions. But on the contrary, He renew'd his

Orders yet more peremptorily, of having the *Jews* deſtroy'd for oppoſing his Will; and commanded *Petronius* himſelf to be murder'd with Them, for deferring ſo long the Execution of his Orders.

And now, What could be expected by that Miſerable *People*, but ruine and deſolation? When behold! *God* took their Cauſe into his Own Hand: And ſo diſpoſed Matters, that before this *Second Command* could reach *Syria*, the News of the *Emperour*'s own Murder flew thither; and ſaved both the *Governour* and *Them* from that Deſtruction, which was juſt ready to break in upon Both.

So able is *God*, when things ſeem to be at the very worſt, to interpoſe his Hand; and to *ſave* thoſe who *truſt* in *Him*, not only without any Viſible Means, but againſt all Humane Appearances. And for yet freſher *Inſtances* of this, Let me only deſire you to reflect how ſtrangely *God* has preſerved, for ſeveral Ages together, thoſe ancient *Reformed Churches* in the *Valleys* of *Piedmont*; notwithſtanding all the Power and Malice of their Enemies to root them out.

See their Hiſtory written by Gilles, Leger, Morland, *&c.*

It is but a very little while ſince we ſaw them reduced to ſo wretched an Eſtate, that we accounted them to have been diſperſed beyond all Hope of any future Reſtitution. Their own *Prince*, ſupported

ſupported with the Power, and led on by the Example and Encouragement of a mighty Neighbouring *Monarch*, had reſolved upon their ruine. Sorrow and Diſtreſs encompaſs'd them on every ſide, and from whom to expect a deliverance they could not tell. And yet, lo! theſe very *Churches* are again already reſtored to their ancient Splendor: And to encreaſe the Wonder, are now Protected by that very Power that before Deſtroyed Them.

But what need I lead you into *foreign Countries* for *Inſtances* to ſhew, that *God* is not *confined*, in his Workings, to *Humane Appearance*: But oftentimes is then the moſt ready to ſupport his Servants, when all other *Helps* the moſt fail Them. Our *Own Country*, and our *Own Church*, ever ſince the *Reformation*; has been more or leſs a Continued Evidence of the truth of this Remark.

How melancholy was the Proſpect which our Forefathers had, at the untimely Death of that moſt excellent *Prince*, King *Edward* the *Sixth*? When *Queen Mary* being ſet upon the Throne, nothing was to be expected by Them, but an utter Extirpation of all that ſeemed in any wiſe to favour the *purity* of *Religion* among Them.

What ſhe did, and how far ſhe went, in a few years, to blot out all the Memory of her Brother's Piety, I ſhall not need to ſay: The

See Dr. Burnet's *Hiſt. of the Reform.*

Hiſtory is ſtill freſh in all your Memories. Yet in the midſt of all their trouble; when the Hope of their Enemies, and their own Fears were at the Higheſt; it pleaſed God upon a ſudden to take off that *Queen*, and put ſuch an End to their dangers, as nothing elſe could have done.

But though by this means therefore we were ſecured againſt their open Violence, yet *God* ſtill permitted them to endeavour by ſecret Treachery to carry on their Deſigns againſt us: And Has by that means furniſh'd us with yet more Engagements to relie upon his Protection; who has ſo often, and wonderfully delivered us from their Devices.

See Foulis's *Popiſſo Treaſons*, l. vi c. 4. l. vii. c. 3. ad finem.

Witneſs the many ſubtle and barbarous Attempts, that were made by Them upon the Life of *Queen Elizabeth*: The Open Force, and Domeſtick Diſturbances which they raiſed up againſt Her. And yet in all theſe they miſcarry'd; and in many of them ſo ſignally, as plainly ſhew'd the Hand of God was againſt them.

See Foulis, ib. l. x. c. 2.

When that *Queen* was gone, and *King James* ſettled upon the Throne, it was but a little while before they return'd to their Old Malice, but in a New Way; and that ſuch, as all the Cunning of Hell had never before contrived; I mean that of the *Gun-powder Conſpiracy*. And that too was diſcovered after a moſt wonderful manner, and

and at a moſt Critical juncture, when all was juſt come to the Point of Execution.

I might add to theſe Examples, the Happy *Reſtauration* of our *Church* and *Government*, after the fatal Murder of *King Charles the Firſt*. Their frequent diſappointments ſince; but eſpecially that of the *laſt Reign*. But I think I have already given you *Inſtances* enough to Convince you, that were we now left in as *Bad* an *Eſtate*, as bleſſed be *God*! we are in a very *Good One*: Yet ſtill whilſt we *held firm* to our *Holy Religion*, and continued our *Truſt* in *God*, there would be no Cauſe for us to Deſpond: Seeing *God* can defend us without any *Humane Help*; and, as I have now ſhewn you, has often done it, when we *could* have been *Protected* by *None* but *Him*.

And this brings me to the next thing I have to obſerve from the foregoing Diſcourſe; and that is,

Fifthly; That we ſhould therefore be ſure *never* to *depart* from our *Truſt* in *God*, and then we may be confident we ſhall not be *Forſaken* by *Him*. For *God* loves to be *Depended* upon; and has ſeldom been known to *fail thoſe*, who have conſtantly *ſtuck* to *Him*.

A notable *Exam*[illegible] of which we have in the *Hiſtory* of the preſent *Pſalm*, and which the Ancients tell us was this.

When

When *Cyrus* had given leave to the *Jews* to return to *Jeruſalem*, and to rebuild their *Temple*, and reſtore the Worſhip of *God* in it; the *Samaritans*, a ſort of mix'd People, *Half Jews*, and *Half Idolaters*, ſo wrought with their Adverſaries, that little was done in it, notwithſtanding all the favour that was ſhewn them by that great *Monarch*. No ſooner was *Cyrus* gone, and *Cambyſes* placed upon his Throne; but All hope ſeemed utterly loſt to them, of either reſtoring their *Temple*, or regaining any part of that Liberty they had before been encouraged to expect.

a Kings xxii. 28, 29, 41.

But what then was their Behaviour on this Occaſion? Did they *diſtruſt God*; and give way to ſuch Fears as the Inſolence of their Enemies, and their own Circumſtances, did indeed but too much expoſe them to? On the contrary, it was at this very juncture of time, that thoſe two great Prophets, *Haggai* and *Zechariah*, compoſed the *Pſalm* we have now before us: And exhorted the People not to conſider the ill-proſpect which, according to humane Appearance, their Affairs were in; but to *truſt* in *God*, who whenever he pleas'd, could turn all things to their Advantage, and no doubt in his due time would do ſo.

So the LXX. *and Syriac, and other antient Verſions, in the Title of this Pſalm.*

And what was the iſſue of this Excellent Advice? Why in a very few Years *Cambyſes* died, and *Darius* came into the Throne; and in deſpite of

of all that either their *Half Brethren*, or their *Open Enemies* could do to hinder it, ſo encouraged the Work, that both their *Temple* and their *City* were Re-built; and themſelves reſtor'd both to their *Liberty* and to their *Religion*.

And if to *Truſt* in *God* be able to work ſuch wonderful Effects as theſe; how much more may we promiſe our ſelves from it, who have ſo fair a Proſpect before our Eyes; if we do but firmly *rely* upon *Him*, and not ſuffer any thing to *ſhake* our *Confidence* of *his Mercy*.

But then, *Sixthly*; and to Cloſe all: That our *Hope* may be ſure to have its due effect, let me add finally; That we muſt not think it enough barely to *truſt in God*; but muſt take Care withall to *live* ſo, that we may be, in ſome meaſure, *worthy* of his *Protection*. We muſt to the *Purity* of our *Religion*, add the *Reformation* of our *Manners*; and then we may ſecurely defie our Greateſt Enemies to do us any Miſchief.

And becauſe *Examples*, in theſe Caſes, are not only more Inſtructive than Precepts, but more apt to Perſwade too; and that this is all that now remains to us of that noble Pattern, which was wont to ſhine ſo brightly in all our Eyes; to reflect upon her Piety, and by that to learn how to improve our Own: I will conclude All with a few Remembrances of what our late Bleſſed

Sovereign

Sovereign Did, to ſhew you what we ought to Do. And,

Firſt, Since *Good Nature* is, I think, by All allowed to be one of the beſt Preparations to the *Divine Grace*; I ſhall in the firſt Obſerve it as a ſingular part of the Felicity of *Her ſacred Majeſty*, that ſhe enjoy'd all that is properly underſtood by that Phraſe, in as high a Perfection, as it may be, any Perſon in the World ever [illegible]

Her *Temper* was naturally Sweet and Chearful; Eaſie to her ſelf, and Acceptable to all others. And if that Old Rule of the *Jews* be *true*, That the *Holy Ghoſt* loves to *dwell in a quiet and comfortable Breaſt*; I may be bold to ſay that Her Soul was always in a diſpoſition for that *Bleſſed Spirit* to deſcend upon it, and to abide in it.

Vid R D. Kimchi, *in* 1 Sam. x 5. & 2 Kings iii. 14, 15.

To improve this Excellent *Temper*, ſhe had a Greatneſs and Generoſity of Mind, equal to her Rank and Quality: Free from Jealouſies and Suſpicions, as ſhe was from Fear of Any. In a word, Clear of all thoſe Paſſions which Agitate *leſſer Souls*, and keep them in a continual Hurry and Diſtraction.

Thus was ſhe prepared by *Nature* for that extraordinary Progreſs which ſhe afterwards made in *Chriſtian Piety* and *Vertue*. And as St. *Luke* tells us of Thoſe, to whom St. *Paul* preached the *Goſpel* heretofore; That *as many as were Ordain'd to Eternal*

Acts xiii. 48.

Eternal Life, *Believ'd*; that is, ſuch as were in their Tempers and Diſpoſitions Fitted and Qualified for the Reception of what He deliver'd to them: So may it no leſs truly be ſaid of *Her Sacred Majeſty* that She was, in like manner, *Ordained to Eternal Life*; and therefore made ſuch vaſt Attainments in all thoſe *Graces* that were neceſſary to bring Her to it.

But, *Secondly*: To this firſt Advantage, it pleaſed *God* to add as great an Eminence of, what we uſually call, *Good Parts*; as I believe has ever been known in any of Her Sex. Her *Apprehenſion* was *Quick* and *Piercing*; Her *Judgment*, *Deep* and *Correct*: Nor could any thing almoſt be propos'd to Her, but She was preſently ready with all Clearneſs eo receive it, and with no leſs Accuracy to Pronounce and Determine concerning it.

And when ſuch was Her *Capacity*, it is not to be wonder'd if She ſoon came to a right Apprehenſion of the Deſign and End of Chriſtianity: And was thoroughly convinced of the mighty Concern which there lay upon Her, to live in an exact Obedience to its Commands.

But this was not all the Advantage She had in this reſpect: For though Her *Parts* were ſuch, as would, with a very moderate Exerciſe, have carried Her into a Perfect Knowledge of Her Religion;

gion; yet She did not rely upon them: But to Her natural Abilities, added ſuch a Care and Diligence, to Improve Her Underſtanding and to Enflame Her Affections, in all ſuch things as ſeemed any way to referr to it; as Few in a letter Station have ever done.

To paſs by Her conſtant *Attendance* upon the *Publick Service* of *God*, and thoſe Opportunities of Inſtruction which She provided for, on all the more ſolemn Returns of it. To ſay nothing of Her frequent and uſeful *Converſation* with thoſe who Miniſtred unto Her in *Holy Offices*. What a large Proportion of Her Time did She every day ſpend in Her own *Private Retirements*? And of which no Buſineſs, no Ceremonies, much leſs any vain Pleaſures or Avocations, could ever deprive Her.

What vaſt Numbers of Excellent Books did She there read? And that not lightly, or ſuperficially; but with the ſevereſt Care and Reflection? And how cautious was She, if any Difficulty chanced to ariſe to Her in Her Reading, which She could not preſently reſolve to Her own ſatisfaction, to be ſure to call in ſome of thoſe who attended on Her, to clear it to Her?

Nor did She in Her *Reading* run lightly off from Book to Book; the common Method of Empty and Unſettled Minds; tho She read over a great

a great Many. But when She met with any Diſcourſe that ſeem'd particularly to Affect Her, or Otherwiſe to come up in any peculiar manner to Her own Circumſtances; She ſtuck cloſely to it: And by ſo doing, evidently ſhew'd that Piety and Inſtruction were indeed the Ends She aim'd at in this Exercile: That She read for Profit, not Curioſity; and ſought for Uſe, not Diverſion, in it.

Such was Her Care to get Inſtruction: And the ſame Excellent Diſpoſition that moved Her thus diligently to inform Her ſelf in all the Parts of Her Duty, engaged Her yet more, *Thirdly*, To deſire with all imaginable ſincerity to be made Acquainted, with the *True* and *Genuine Meaſures* of it.

It is the Folly of Many, but eſpecially of Great Perſonages, that they cannot endure Correction; nor will bear to have the Truth ſpoken freely to them, in ſuch Inſtances as are contrary to their own carnal Deſires and Affections. And therefore it is that they ſeldom know either Themſelves, or their Duty; either what they Ought to do, or what their State and Condition is with relation thereunto.

But this was not the Caſe of that Admirable Perſon of whom we are now ſpeaking: She Knew how dangerous an Inſtrument of the Devil

Flattery is, and How fatally Her Station expoſed Her to it: And She took care for nothing more than to ſecure Her ſelf againſt the danger of it.

I ſhall never forget with what weight of Reaſon, and ſincerity of Concern, I have ſometimes heard this Great *Queen* repreſent the danger which *Princes*, above all Others, are apt to run in this Reſpect. And with what Earneſtneſs She has exhorted thoſe about Her, to deliver to Her the plaineſt Truths; and with all Freedom to tell Her if they had Obſerved any thing Amiſs in Her Conduct, that ſhe might amend it.

O wonderful Condeſcenſion! A ſincerity of Piety beyond Exception! And that in a place where there are uſually but too many Temptations to Pride and Self-Opinion: And it muſt therefore be an Argument of a more than Ordinary Wiſdom and Integrity, to be able to withſtand the Force of them.

But yet ſtill All this is only the Preparatory, tho' indeed a very Good one, to that which I am eſpecially to obſerve to you, and that is, *Fourthly*, Her ſincere *Piety* and *Religion*. And for that, give me leave to ſay thus much; That if a *Conſtant Attendance* upon all the *Offices* of *Devotion* both in Publick and Private: If ſuch a *Behaviour at them*, as ſhew'd her Soul to be wholly fix'd on what ſhe was about; and was enough to have

have raiſed a Spirit of Piety in all that beheld Her? If the influences of this Devotion upon Her whole Life and Converſation, and thoſe ſo Eminent as to ſpeak Her not only Good but Excellent; an Ornament to the Court, and an Honour to Her Religion: If all this may ſuffice to ſhew a Mind wholly conſecrated to the ſervice of God, and the diſcharge of Her Duty; then was the *Soul* of this *Bleſſed Princeſs* unqueſtionably ſo; and that, for ought I know, beyond Any that at this Day remains behind Her.

But for the clearneſs of Her Conſcience in the diſcharge of Her Duty, beſides what we ſaw and Admired in Her; two Arguments there are that may eſpecially be offer'd, and I think ought not to be paſſed by. *Firſt*; That while ſhe lived, She was always eaſie in her own Mind: And which ſince it could not proceed either from any Ignorance of Her Duty, or Unconcern'dneſs for it; We muſt conclude it did ariſe from a full perſwaſion, that She did live according to the tenour of it. And, *Secondly*, That when ſhe came within the proſpect of *Death*, and knew how near She was to it, She ſtill appear'd Unconcern'd at it: And thereby gave a final Evidence that She accounted Her ſelf prepared for it, and therefore was not afraid at it.

I ſhould.

I ſhould too far Exceed the bounds I am here confined to; ſhould I enter upon the Conſideration of thoſe *Particular Vertu's*, which ſeemed to Shine in a more eſpecial Manner, above All Others, in Her. But two there are which I muſt not Overlook; and Thoſe are, Her true *Humility*, amidſt all the Temptations of a Court and Crown to the contrary; and Her extenſive *Charity*: Such as ſometimes deprived Her even of the means of exerciſing of it; And might have abundantly ſatisfied any Mind but Hers, who knew no end of *Doing Good*; but has, after all, been ſeen ſometimes, even with Tears, to regret, that She could do no More.

But I muſt reſtrain my ſelf; and ſet ſome bounds to my Reflections, tho' my ſubject is beyond Any. And for the reſt content my ſelf with ſatisfaction to Remember, what I was wont with Wonder to Behold.

And, Oh! That it would pleaſe God that both You and I might ſo effectually Meditate upon theſe Things, as to form our Lives according to Her Example! And become now the Diſciples of our great Queen, as we have hitherto been Her Subjects!

This will be the beſt Offering we can pay to Her Memory, who while there is any Senſe of Goodneſs remaining amongſt Us, muſt never be mentioned

mentioned without Honour. This is that Improvement of our Great Loſs, which our Religion expects from Us; what our Souls call for: And what, if ſhe has yet any Knowledge of what is Done here below, our *Royal Soveraign* will, above all things, be the beſt pleaſed withall.

And if we thus improve the Memory of Her Vertu's, we ſhall be even Gainers by Her Departure. Such a demonſtration of our Love and Honour to our *Royal Miſtreſs*, will do more to Eſtabliſh our Tranquility, than any Human Conduct or Prudence could have done without it. It will engage *God* on our ſide: And, *if God be for us*, we need not fear *who can be againſt Us.* Dan. 4. 27. Rom. 8. 31.

Let us then, as we have now paid our juſt Sorrow to the loſs of this *Bleſſed Saint*, ſo from henceforth reſolve to make this farther Improvement of it. Let us thank God, that tho' He has removed One great *Supporter* from us, He has yet left us Another; And, Our preſent Circumſtances conſider'd, the more neceſſary One to us, in the Perſon of *His Sacred Majeſty.*

Let us ſtrengthen his Hands both by our *Piety* towards *God*; and by our *Duty* to *Him*: By *Uniting* now all that *Affection* and *Obedience* in *Him alone*, which we before paid to *Both Their Majeſties.*

Let

Let us consider his Courage; and as far as either Piety or Prudence will allow us, Let us *Trust* in his Fortune: That is to say, as far as any *Human Help* may be *Trusted* in.

But yet still let us Remember, that our *Last Dependance* must be upon *God*: Who as He has *hitherto preserved* us, so will He *still go on* to *Save* and *Defend* us; if we do but *firmly Adhere* to Him, and *Prepare* our selves for His *Favour*, as our *Duty Requires*; and as I have now shewn you, in a most *Illustrious* Example, we *May* and *Ought* to *Do* it.

FINIS.

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